

squaws, the clamor of the startled dogs, and the hubbub of primitive warfare. The priest thought to restore peace by his presence, and so he rushed into the melee crying : " Stop this wickedness ! Go to your wigwams, you Crows ; do you hear me ? I am your priest." He might as well have scolded a hurricane or tried to command a volcanic eruption, Bullets whistled by his ears, and warriors rushed headlong upon him. Then his manner changed. He saw that it was to be a fight to the death and that the only part of wisdom was to counsel strong self-defence.

" Here," he cried to the Blackfeet, " give me a gun. Rouse yourselves. Save your women and children and your own lives. Quick, I say ; give me a gun and let us drive these mad people back to where they came from."

After that, side by side with Crowfoot, the priest fought ; and the sight so stirred the braves behind him that the battle was easily won. And so was a still greater battle, because from that time the gentle scholar, who came among them to preach love and mercy and faith in the true God, had gained a hold upon the hearts of those rude warriors such as no other priest upon the continent has or perhaps ever possessed."

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To the following extract from that brightest of our Catholic exchanges, the Antigonish *Casket*, we respectfully invite the attention of students and of the parents of students :—

"The advantages of a boarding-school under religious auspices, as against the public high-school, as a place for giving boys a real education, are well put by a correspondent of *The Watchman* (Baptist) of Boston. The considerations urged by him in favor of the former apply with almost equal force to the question, which parents too often allow the youth to decide for himself, of external or internal boarding. Two classes of boys, as a rule, are eager to live outside the walls of the college or academy—those who wish for greater freedom than the rules of the college allow them, and those who think they can study harder outside. The first want what is the very worst thing they could have ; the second ignore the benefits enumerated by this correspondent and never suspect that real education comes far more from association and